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262 [252] The Chiriguano call kumanara a leguminous plant, wild, which resembles the yuca and which can serve as food after being boiled. They resort to it only when pressed by hunger. The word designating this plant has a strange resemblance to [192] the name of the batata in the Quichua dialects of Ecuador and northern Peru (Rivet, 3, pp. 583-590). It is perhaps a question of a Quichua word introduced into the Chiriguano language to designate a plant of which they did not have the equivalent in their original homeland. The case is nevertheless rare, and one can wonder if it is not a simple coincidence.

[222] [071] Neither do the Chiriguano look down on honey, although they do not seek it with the passion of their cousins, the Kainguá. What I tasted among them was contained in thin honeycombs having the consistency of cardboard. It had a pleasant taste.

222 ● 784 [176] Any Indian who goes in search of honey (ei) must not make his intention known to anyone and, if he is asked where he is going, he must answer: "To look for wood." If you do not take these precautions, the protecting spirit of the honey is warned of your plan and hides the honeycombs he guards (Diccionario Chiriguano-Español, etc., p. 86).

222 114 [252] The missionary Corrado (p. 43) assures us that grasshoppers, cicadas, the larvae of bees are that many delicious dishes for the Chiriguano. He adds that these insects are roasted. Nino (p. 247) reproduces the statements of his predecessor and completes the list of strange foods by adding /363/ ants, lizards, leaves of the cucurbitaceae, melted tallow, etc. Personally I [171] have never seen the Chiriguano touch these dishes strange to our palates, but I am all the more inclined to believe these two missionaries that the tastes they indicate are actually those of the Indians in other regions.

262 252 [178] Already in the 16th century the Chiriguano passed as snake lovers, even of poisonous species. They cut off the head and tail, skinned them, and roasted pieces of them on live coals. They used to eat them with pimento. No doubt the Spaniards confused snakes with iguanas, which even today the Chiriguano justly like (Lizárraga, Vol. I, p. 260).

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776 because the Indians know that the evil spirit is a phantom, and the soul of the dead a shade; chemembi iã abecha, I saw the shade of my son, says the mother.

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[123] One night while the smallpox epidemic was going on, they called me, being the Conversor of the Santa Rosa Mission, to catechize a poor and miserable old woman who was some two and a half kilometers from the town. Among those who accompanied me there was one whom I well remember, who is still alive and whose name I shall not forget, who carried a burning firebrand, which was not necessary for me because the night was quite bright. When he was asked the reason for such a thing, he answered: Aña añuguae vaena, to chase away the demons. They all do this especially when they are alone, which is rare, because the Chiriguano only rarely goes out at night because of his fear of evil spirits.

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171 From this it can be deduced with considerable probability that the Chiriguano are descendants of the Guaraní of Paraguay. There were in that region, in past centuries, the missionaries of the Company of Jesus, who are famous for their apostolic work and for the suffering which they experienced in the reduction of the region. Because of the sorcerers some of them even suffered martyrdom.

I had the opportunity to read a brief history, which I have mentioned above, written by Father Antonio of this same company, and I learned that the Guaraní believe in sorcerers and saw the Aña, demon, at all times and places. It destroyed the wheatfields and other plantings, did damage in their houses and burned them. Even the Guaraní called the bad spirit Aña which the said missionary applies to the demon (?).

2. A work written in the Guaraní missions of Paraguay.

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881 304 [828] In general, with the method of pressing strongly on the patient's temples, the one performing the operation manages it so that the patient feels little or nothing of the pain of the piercing, according to what they say, and it is probable, because one sharp pain diminishes or makes another one feel less strong. But it is also certain that the boy, seeing himself before so many spectators and girls, makes every effort not to cry out or weep, because the Indians do not deny that many somewhat cowardly ones do shout and even cry a little (1).

1. Some boys, very fearful, when their fathers begin to talk to them about the tembeta and the need to have the hole made, run off to another tribe in the presence of their relatives, but the latter persuade them, and they return to their town.

I have asked more than one Indian and all agree in asserting [785] that not a drop of blood comes from the hole. The day on which [784] the imposition of the tembeta is done is a day of strict fasting, and they do not even let them drink a little chicha; other foods cannot be chewed by them for several days either. On some, somewhat careless ones, there is a swelling, and on others not. [759] [824] The swelling of the lip is avoided, according to them, by heating the leaves of the bush Urucuna in the flame or embers of the fire and applying them continually around the hole. 881 The cicatrization of the lip may take a month, during which time the little Chiriguano stays at home, letting himself be seen in the streets and in the plaza once in a while (2).

[759] 2. For a Chiriguano it is a great honor to put the tembeta in place on the boys, so that he asks nothing for this honorable operation; but the boy's parents make some small gift, which he receives with satisfaction.

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defeated, may the evil ones die. While the war lasts, it is the rule that women and their daughters must not sit in a squatting position, but with their legs stretched /281/ out in front, so that their fathers and husbands who are in battle will not feel any tiredness (1).

1. The Italian del Campano, relying on the writings of Father Giannecchini, a missionary of the Colegio de Tarija, writes in his work that, before the fighting began and during it, women and maidens come out to the plaza and in a loud voice sing and dance the Aré aré. This song and dance must have originated among the Toba, who at that time were numerous in the Gran Chaco region, because in the Ivu region and other regions they scarcely know the name of the Aré aré, and not all share in that knowledge, as has been proved, for in no combat which has occurred to the north, south, and west of Ivu has the Aré, aré been danced and sung.

During the Curuyuqui war the Santa Rosa mission was invaded by the rebels, who, in spite of their number and strength, were unable to enter the town which they intended to burn. Then and afterward the missionaries witnessed painful scenes of women who, crying their hearts out, raised their voices and threw ashes to obscure the enemies' vision. Bitter memories of that massacre are still retained, at which some of them laugh today, but they cried then. Whenever I hear the sad stories, my eyes overflow with tears (2).

2. The Curuyuqui rebels first attacked the town of Cuevo, whose inhabitants had taken refuge in Santa Rosa the night before. In a few days they attacked the mission, from which it can be concluded that their hate was against the whites, and concomitantly against the Indians who were

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The waxing and waning of the moon, according to Maringay's explanation, was caused by the fact that a larger or smaller piece of it is put in the firmament.

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The sun rises over the water and then shines for us during the day. In the evening it dips into the water again, and at night it shines for the other human beings on the other side of the earth. This was Maringay's idea of the course of the sun. I believe, however, that he learned this from the whites.

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When a meteor, "baeréndi," falls, it means the death of a chief. About a shooting star, the Chané on the Rio Parapiti said: "He is going to sleep with his girl." Maringay was more realistic in his explanation. "The star lets something fall," said the old man.

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/296/ When it thunders, Chiquéritunpa is walking about. The medicine men, "ipáye," are able to make rain. When the swallow, "máchurupimpi," flies low, it will rain, the Indians say. Another bird, "chóncho," announces rain. If one is going traveling, one should not put a jug in water, but dip up the water with a calabash, otherwise it will rain. In a

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myth about the destruction of the world related to me by the Chané on the Rio Itiyuro, the world is destroyed by water. The Chané on the Rio Parapiti told me how the world was

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destroyed by a storm. Otherwise the wind plays an unimportant role in the myths. If one places a warmed jug in flowing water, there will be a storm, say the Chané on the Rio Parapiti. The rainbow, "yii," is a snake.